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A Confirmation of a late Epistle TO Mr. *George Keith*, AND The Reformed Quakers.

Against Plunging in Baptism, and for Effusion, commonly called Sprinkling.

Wherein is proved,

I. That Plunging and Whoring came in together; and the first Reformer, *J.* of *L.* (King of *Sion*) had never had so many Women in his Bed, if he had not had them first in the Water.

II. That notwithstanding the Temptation many Anabaptists, through a happy Constitution, or the Prevalency of the Grace of God, are sober, chast, and serious.

III. That it becomes all our honest Maids, Wives, and Widows, to preserve their old Baptism and Chastity.

With an Epistle to a Lay Pedler in Philology, Oratory, and Theology, Mr. *Minge*, about his Deceitful Title, and Epistle in a Book against me: Whose Name helps me to a Thought against Plunging.

That it tends to, and actually doth, open the Fountains of Nature in Men and Women; and therefore is not, cannot be an Ordinance of Christ, but a Human, or rather Diabolical Invention.

Also a Censure of Mr. *Judas Tull*, his *Lampoon*.

By *Trepidantium Malleus*.

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BRITISH
DOMINION

A

Confirmation

Of a late

EPISTLE

TO

Mr. *George Keith*,

For Effuſion, and againſt Immerſion in BAPTISM, *&c.*

I Dare appeal to all Mankind who have read my *Second Friendly Epiſtle to Mr.* George Keith, whether any Baptiſt (for ſuch I have there proved we are) mixed his Zeal and Indignation againſt that abominable thing called Plunging, with greater, or as great, Love and Reſpect, to the Chief of their Men and a Mu-

 titude

titude of their Hearers, as I have done? Yet, as if Hell had opened its mouth, am I treated with that Rudeneſs and Barbarity, that no ſober Man would treat a Popiſh Prieſt or Turkiſh Muftee with: Becauſe I ſaid, what hath been often ſaid by others, *That Plunging was a breach of the 7th Commandment, forbidding all Incentives to Uncleaneſs.* But when I conſider, how the Reverend Mr. *Richard Fairclough*, of *Briſtol*, was treated by their Brethren, when in the Pulpit he mentioned the Story of Mrs. *Roe*, and one of the firſt Plungers there going from the Water to the Bed, the Wonder is over. J. N. a great Bapt (for ſo may the Dippers be called, as I have proved) Thirty Years with the help of a Drunken Siſter, ſtirred up the City againſt him, that he ſaid, *The Anabaptiſts were an adulterous Brood*; and bid his Hearers beware of them (Stories as falſe as thoſe of me). This made this good Man ever to loath the Bapts after, whom he had ſo loved before. No Attempts of mine could cement this Breach. But ſome time after, the Bapts accuſed and excommunicated this *James Nobs* for a notorious Adulterer; and the ſober Husband of this drunken Woman, all which I well knew, was all along afraid, not without cauſe, of *J. N.* his viſiting his Wife. The Story of Mrs. *Roe* hath made the ſame Breach between me and them, no Man can cement.

The great God knows, and the true Baptiſts, and the Bapts too, in this City know, I was as true and faithful to them, in Counſelling them in Difficulties, when they applied themſelves to me

me, in concealing their Secrets, in giving freely to their Poor, as if a Bapt my ſelf.

When a Puppet was ſent me openly in the Coffee-Houſe to ſprinkle; when it hath been ſaid, *Sprinkle! Turn up the other ſide, and ſprinkle that*; that I and others knew better, and ſinned againſt our own Conſciences. I bore all patiently, not acquainting my beſt Friends with it, hoping to overcome them by love, for the ſake of ſome genteel, ober, ſerious, well-bred Bapts among them, who have but one Fault, that is, *They are Bapts.* Theſe were offended with their Brethren, for ſuch and other horrid Abuſes. But Patience is not Stupidity.

Seeing they talk of their Preachers Sanctity above others, I declare, I know the quite contrary, M. *G. F.* (for viſiting whom I ſuffered confinement with him in Goal) was there often Drunk, as Mr. *Andrew Giffard*, a very pious good Bapt, knows. Mr. *F.* was a great Schollar, a Prodigy, Mr. *G.* none, but yet a Wiſe Man and good Preacher. My Friends would not forgive me for my blind Charity, that I would not believe the Story of Mr. *F.* being Drunk, ſometimes Lord's-Days after the Sacrament: To ſay no more of other Sins, I dealt plainly with him, when other Bapts were afraid. Mr. *H.* before him, a good Schollar, was infamous for the ſame Vice.

One lately ſaid, about my Story of the Perſon plunged in a Sheet, *It was an old bed-ridden Woman.* A Gentleman ſitting by, ſaid, *I lived in the Town, it was a young Man I knew.*

Others, *That Mrs.* Roe *was Diſtracted, for I ſay ſhe was in Terror.* Was *David* Diſtracted? Or others in Terror? I will forfeit my Ears to Juſtice, if all be not true.

Others ſay, *I have broken their Heads and given them a Plaiſter.*

1. Were their Heads many of them ever otherwiſe than broken?

2. They often break our Heads and give us no Plaiſter.

3. They broke their own Heads, I only ſearched the Wound, and applied the Plaiſter, and they roar, as if I made the Wound.

But I being charged about making Plunging a Breach of the 7th Commandment, after ſome of the moſt famous Divines in the World, now ſay,

1. That Plunging and Whoring came in together by the Bapts firſt Reformers, and that Sions King had never had ſo many Whores in his Bed if he had not had them firſt in the Water; and ſo other Bapts after him. He that ever read that Tragical Story of the Beſieging of *Munſter*, and the Taylor, for ſo King *John* was, needs no proof of this. None but a *Danvers* could ever call it in queſtion. I appeal to them that know the Story, whether it be not as obvious as the Sun, that he firſt plunged his Whores, and then lay with them, and was for Plurality

and

and Community of Wives. That Villain, one of the firſt *Briſtol* Reformers, told Mrs. *Roe*, as I heard her ſay, and other plunged Women, *That his Judgment was for Community of Wives*, and ſo lay with them. It is evident, had he not plunged them, he had never layn with them. I doubt not but when his Shoes were full of Water, his Mouth was ſo too, when he had his Pugs in his Arms: I wiſh, by the way, the word Siſter and Brother hath been no Snare here.

Here have been two lately diſcovered in this City, and a third was highly charged. I will ſay little here; the thing is notorious. I ſhall not ſpeak of more, but I could. Now I cannot believe, that the places in which I have occaſionally lived, were the only Places where ſuch Reformers are.

Take my word, my Dear Bapts, ſome of ours do not care to ſee ſome of you to come before their Faces, and ſlobber their Dipt Wives with a *How is it Siſter?*

2. I doubt not but many Thouſands of Anabaptiſts, Miniſters and People, have, thro' the Grace of God, never fallen before the Temptation they thro' an erroneous Conſcience run into, but are ſober, chaſt, and ſerious.

It is an abominable thing for any Pedobaptiſts to cenſure the whole Party here. In this City, I do believe that Mr. *Steed*, Mr. *Stennet*, Mr. *Harriſon* Mr. *Keach*, Mr. *Adams*, and many others, as well as their Hearers, are Men that hate all lewd Perſons, and are themſelves Perſons of good Report, being

pious good Men. I believe many not guilty actually nor mentally, through a happy Conſtitution, and the prevalency of the Grace of God: But what is this to young Boys, when the Bapt Maids and others, to others of--Conſtitutions, *&c.* I do believe where there is one Diſſenting Miniſter of Years that falls before this Sin, many Bapts do it, who would be as ſober and chaſt as other Men, were it not for that vile thing they called Plunging. My Face is ready change at the naming it, as that which hath made Chriſtianity Ludicrous in the Eyes of not a few. Now, ſuppoſe a Bapt that is unmarried, and hath not the gift of Continency, a ſpecial Gift God gives to ſome Men, but promiſeth to none, is he fit to hugg or embrare pretty Girls in the Water?

3. That it becomes Maids, Wives and Widows to keep their old Baptiſm and Chaſtity. I hope this muſt be granted on all I have ſaid. But ſuch are taught to ſay, *Bp.* Burnet, *on his Expoſition of the* 39 *Articles*, *p.* 300, *grants* John *plunged, and that this was the old way.* Yes, Sweet-heart, and he tells you too, they were plunged Naked (for he is of my Opinion, it muſt not be upon Cloaths). He ſays They had Cloaths to cover their ſecret Parts. Will you go naked into the Water, according to Biſhop *Burnet*'s Old Way? Now, I think, the Biſhop without Scripture and Hiſtory, might as well have told us what Liquors they drank before they went in, and what they eat after, as this idle Monkiſh Tale: But if all parts muſt be mortified,

mortified, and ſo baptized, becauſe defiled, why theſe parts covered more than any others? What muſt they be ſecured for After-villanies? I think, among ſome, they had moſt need of a primary, not ſecondary Baptiſm. Will not three Inſtances in one year in this City convince? I pray thoſe of the Church of *England* to conſider, That if Dr. *Burnet*'s Expoſition on *Rom.* 6. and 4. be true, I think our common Courſe will ſuffer Shipwrack. Though ſome ſay, *No, That as in eating the Paſſover at firſt, they were to do it in an ambulatory poſture*, &c. *Yet afterwards not ſo.* So, at firſt, a Commemoration of the Burial and Reſurrection of Chriſt, and ours with him, might be fit to be thus repreſented, yet not after. If this ſatisfys others, it doth not me. No Man can change the Symbol.

My Anſwer to Mr. *Minge*, when he ſent me his Fooliſh Epiſtle, ſince printed by him, to cure him of the Itch of Affected Words.

Magnificent and Splendid Weight!

WHEN I cogitate on the Profundity of your Intellect, and the Sublimity of your Imagination, I cannot Hyperbolize in mentioning either with an Auxeſis; and if in my Writing there be a kind of Apoſiopeſis, or Reticency, it may be occaſioned by ſtupendious Admiration. I ſeem to be acted, not by the oblique, but perpendicular Irradiations of you as a Cœleſtial Phœbus, *which may occaſion, not only a Calefaction, but Combuſtion of my Apprehenſions, when I ruminate, contem-*

plate, and cogitabund your ineffable Accompliſhments. When you lay down a Proteſis in your Epiſtle, I wanting the culture of your Erudition, ignore how to take up the Apodoſis; but you cannot wonder at this, when you conſider my Onomatopeia. What a Dilemma am I brought into! If I reſpond, I diſcover my own Imbecillity; if not, my Ruſticity. But your Philanthropy, with prodigious Suarity, will cauſe the moſt obſequious Commemoration of you in all the elicite and imperate Acts of this little Soul of mine, with all due Expreſſions, whether Categorically or Hypothetically delivered, in Words Pariſyllabical or Impariſyliabical; which Variety in multiloquy may be delectable. But I fear I may find an inglorious Annihilation of Faculties before untund; and now can ſcarce tell you that I am yours: Who doth not, cannot, do any thing that hath an aſſimilution of what is Paragogical.

S. Y.

Another Letter to Mr. Minge, *with a Collection of mad Paſſages in his Book againſt my* Second New-Years-Gift.

YOU *ſectated -- Ait nean -- Evomitant -- Sententious Judge, Lynx-eyed in diſcovering others Blemiſhes*, &c. (*To the Reader*) You cenſure the famous D. *Featly*, in favour of *J.* of *Leyden*. How came you to print a private Letter of mine, written in haſt, without my leave? Have I not ſince met with your *Brigade of Gigantick-frightful, aſtoniſhed, extenſive hearted-*

bearded-Switzers? You tell the World, p. 1: of your Epiſtle to me. *That I am a Man of Learning, to whom nothing almoſt is new under the Sun* — (Oh Folly!) *A Gentleman of free Converſation, pleaſant*, &c. You run to *Italy, Spain, Holland*, to prove *John* plunged, and write out of their Bibles at large five times more than need. Alas, Sir, I underſtand thoſe Languages no more than you, or ſome of your Preachers their Mother Tongue.

P. 8. *Baptizing*, ſay you, *is a plentiful Effuſion, not ſmall pouring of the Spirit.* Then it is Pouring, not Plunging, and was the Fire, called Baptiſm, ſo too?

P. 11. *Who dares* (ſay you) *enquire the Mode whether cloathed*, &c Oh!

P. 14. Again, *I ſhall enquire what a Church is*, &c. Then againſt Infant Baptiſm, *Calvin's* Inſtitutions, *Perkins*, *Willet's* Synopſis Papiſmi, *Urſin's* Catechiſm, are cited without end. I have read them all long ſince; and they may be cited as *Danvers* did Mr. *Baxter's Right to Sacraments*, leaving out theſe words, *My Work is not now about Infant-Baptiſm, but of the Adult* ——

P. 29. At what a mad rate talk you of Circumciſion? The Abſurdities and Contradictions are too great to numerate now.

P. 40.

P. 40. So you prove Womens Communicating by Conſequence only, which none of us deny. So ſay you, *Suppoſe a Maid waſh a Table, and only Sprinkle* ---- What if ſhe plunged the Table (or Cloaths) without rubbing, were the Work done?

P. 43. You ſay not a word, ſpeaking of Childrens Holineſs (to the *Corinthians*) whether federal or legitimate Holineſs. Good Sir, *Ne ſutor ultra Crepidam.*

P. 44. Dr. *Stillingfleet*, Biſhop of and a ſpace left; of *Worceſter*, Man.

P. 50. But Pedobaptiſt will ſay, *Tittle-tattle-Prittle-prattle-Nonſenſical-Plebeian, Tantological Moro-Hebetico-Ruſtico Mechanico,* (with about 7 ſuch words more) *People will ſay, Fools no Latin know, nor know no Latin* ---- *We be Grammatico-Dialectico-Rheterico-Hiſtorico-Ethico Phyſico-Metaphyſico Theologi* ---- *And a Fig for Faith in Infants*, &c.

P. 57. You ſay of my *New-Years-Gift*, That *coſtly, ſuperfine diaphanous, delicate Silk* --- it is egregiouſly lutoſe, merdified. Oh filthy Stuff, if you underſtand *Merdify!*

Now

Now, Reader, this is the Man the learnedſt Bapts ſaid, Was an ingenious Man and Scholar. Others, He had done well. For his *Mathematical Demonſtration*, I laugh at it.

1. Some do not ſo Plunge; not move their Legs or Feet.

2. If they did, is this Plunging them? Then may they be often ſaid at one time to be plunged. I ſay, you ought to take the Perſons in your Arms (or my Engin) and put them all in; elſe you plunge not the whole. But ſuch Triflings were Anticipated in my *New Years Gift*. One thing in the Book is worth Anſwering to, 2 *King* 5. 14. of *Naaman*, the Syrian, ἐβαπτισατο ſay the Septuagint: Therefore *Baptizo*, as well as *Bapto*, ſignifys to Plunge.

1. It was not neceſſary that thoſe who turned the Hebrew Bible into Greek, ſhould underſtand all the Hebrew Cuſtoms. There is no end to name where they tranſlated not right.

2. Prove when he was Waſht, or when ſome are ſaid to Bath themſelves, they were covered Head and Ears, and never did apply the Water to themſelves. My Query is, Where doth the Word *Baptizo* ſignifys once to plunge neceſſarily in the New Teſtament (or in other Greek Authors) though Bapto doth ſo?

I Ask you Dippers, Is it proper at a Table to say, Dip *with* this Butter, Dip *with* this Vinegar, instead of, Dip *into*; and justify all, because you cannot there dip without the Butter, or without the Vinegar; But bray you in a Mortar, it will not depart. All a Man can get by such Praters, not Disputers, is only Patience.

Forbear that God-provoking Sin to kill so many by Plunging them; I and others can give woful Instances.

The Jews wore Sandals a great way up their Legs, and no doubt with those they went in and poured Water. Ob. What need of a River? What need you one? In the time of Persecution, you do it in a great Vessel; why not now? I think Baptism should be administred where other Ordinances are, on your Principles; and not run from a Church to a River.

It is Objected, *Acts* 2. 17. was a Metaphorical Baptism. A rare Discovery. And was the Fire a Metaphorical Fire? Were they plunged in it? No; yet baptized with it; therefore Baptism is not Plunging.

Where had *Peter's* Converts their good Liquors, Change of Cloths, good Fires, or warm Beds? Had they in the Wilderness had occasion but to wash their Hands or Drink, would they not go to a River, if convenient? Is it likely, if the Dutch Anabaptist by *Doop* meant only *Dip*. When they pour only in Baptism, they should use this word, Are they *Knaves*, or *Mad Men*?

THE END.

A CENSURE OF Mr. *Judas Tull* His Lampoon.

NAT. *Tull*! One of the most infamous Names in the City, whose Life is as a continued Vacation; and though a Man professing the Study of Law, all the Year with him, is *out of Term*. His whole Work is to do Nothing, or worse than Nothing; to Lampoon Ministers, Mr. *Alsop* and Mr. *Williams* in particular, with Storys to my knowledge he never believed, nor heard, but were the Result of a fruitful pregnant *Invention*. In short, his Life is a System of Iniquity; he would betray his best Friend, and Master too, for less than Thirty

Pieces of Silver, with *Judas* his elder Brother; unleſs the Mony be told by Pence, and that after Vows and Proteſtations (repeated often) of Fidelity to me all his Days. He is a Man, tho' of the beſt Wit, yet the worſt Morals. Thus is he like *Nebuchadnezzars* Image, his Head of Gold and Feet of Clay. The monſtrous Fables he told of others, as well as my ſelf; is one Reaſon among many? Why ſo many Loath his Converſation. Let him never Repeat o'er the Creed in Company, leaſt they that hear him ſhould disbelieve it, as much as himſelf, thinking nothing true that he ſays. I have heard of a Seaman that was thought to be dead, being to be thrown over-board; ſays he, *I am not dead.* Said one, I do not believe him, he was ever ſuch a lying Rogue.

This is the Monſter the Baptſ have choſen, when *Minge* wrote like a Jack-Pudding, to Lampoon me like a Buffoon. They found the one feeble at arguing, and therefore imployed this ſtoutly to Rave to get a Penny. A Club of them treated him from Night to Night, to make a Libel againſt me. How, ſent they him away? Not a freſh Man ſure? He thinks he hath too much Wit.---Were theſe Plungers plung'd into their Liquors? No; but the Liquor were poured down a-main. It is well the Cuſtom here is *pouring*, elſe were they plunged in, they would drink up a River.

In *Johns Baptiſm*, That they then talked of, there is nothing belongs to them but, *O Generation of Vipers!* A perpetual blemiſh to them and their Cauſe.

No

Nat. Tull, of whoſe Atheiſm and Madneſs, all the City hath long rung, is a Chriſpian Bapt. his Father was a Lay-Speaker among them.

In ſome Swearing Company, tho' reſtrain'd before others, *Judas* hath ſworn at ſuch a rate, no *Gallant* could out do him; this he could not deny when reprov'd by ſome of us.

For Drunkenneſs: he can continue from Morning till Night.——— Wo to you of this Club, that thus puts the Bottle to his Mouth. For another Sin, how ſhameful is it, when talking of the open common Whoredoms of Mr. T. to ſay in all this, *You do but draw my Picture!* This, I will give an Oath, I and others heard him ſay.

For Idleneſs, who will truſt him? I once employ'd him in a Law buſineſs, pittying his Poverty; and after he received my Money, he ſerved me ſuch a Trick, that it is no wonder the Bapts themſelves never care to employ him, except it be in Lampooning the true Baptiſts. What he did with his large Patrimony, and afterwards went up and down like a ſecond *Cain*. What attempts he made againſt his own—— Fame talkt much of: I once ſpared no pains nor coſt upon him, hoping his Reformation on fair Promiſes; but ſome men were true Prophets who told me I would repent it. He about two Years ſince, being poor, deſired me to get him a Place; and after ſome ſad Reflections, That he had forgotten his Philology, ſaid he could wiſh to become a Boy again, and deſir'd me to help him. I conſulted his

Brother, who told me, that he could not go vern himſelf, but muſt be in ſubjection; whe I tryed him a few days, and entertain'd him freely, and gave him a great number of valuable Books: I told him he was a forward Youth, and needed no Diſcipline here, but if he play'd the *Truant*, and was unneceſſarily abſent at learning time, I would put him off: but ſaid I, what if you come in Drunk? You muſt be ſtrapt. To which he conſented, But tho he, as well as ſome others once, never were like to have one ſtrap for his Book, yet he muched ſo often, I grew weary of him: And perhaps he thought, ſhould he be ſtrapt as often as Drunk, it might ſometimes be more than once a day. When the poor Old Woman dyes, to whom he is ſaid to be an intolerable Burden; who ſhall take care of him? will he not go up and down ready to ſtink for want of good Linnen, like a Brother Pot-Companion——

Nat. Tull, as all know, was once a great Advocate for me about the wonderful ſucceſs of my continued pains with a few, and my Diſcipline alſo) I being paid according to ſucceſs: What he told the *Dean* himſelf is well known: He being ſometimes at my Houſe, Day and Night, but now unſays all, and the occaſion was, I found him lately as drunk as drunkenneſs it ſelf, and ſo abuſive, that I thought his Converſation intolerable.

A great *Grecian* among the Bapts, before their great Men on the Examination of a Lad, what he had done in ten Weeks, took me by the hand and ſaid, *I beg your pardon; I muſt confeſs,*

confeſs, I have ridicul'd the Wonders told of you: All is true, but how ſuch great Work is done in ſo little time, I cannot imagine. I will hereafter be as great an Advocate for you, as I have been a Cenſurer.

In anſwering vain Objections againſt me, there is no end; who ſhall judge a Man's Actions that knows not his Circumſtances? I am paid ſometimes more then ten Pounds for one Years learning only, beſides Table. But now to the Libel. In ſhort, *Judas*, thou and many know tho' ſome doe not.

1: that Mr. *Williams*, Mr. *Woodhouſe*, and others, appointed a Meeting at my Houſe, about Storys ſet on foot by Mr. *B.* concerning the Son of Mr. *S.* two years ſince about Learning, and Diſcipline. All ſaid, never were greater Lies told, than thoſe againſt me. I ſatisfy'd others that ſend for me, or come fairly to me. This is well known.

2. What Methods I take, I can do my great work by, not without, and I have tryed all. All is done to more than the ſatisfaction of the beſt I educate, let their Years be what they will. Who regards them in *Weſtminſter*, *Wincheſter*, and many famous Schools: He that comes to me muſt ſpeak Latin or Greek in Common diſcourſe when he is able, *&c*

3. I have conſulted Aged Miniſters, and learned Gentlemen for Advice.

4. Mr. *Benjamin Keach* a Bapt, told me that all the Bapts were ſatisfied when I wrote them a Letter about an ignorant Boy, a Preacher of theirs, of unparalle'd Imprudence.

5. I meet with those of many Years more than twenty, that cannot read an *English* Chapter and Psalms well, nor talk common Sense, yet greedy after Learning. They (and their Fathers too) desire they may be govern'd as others are. Some of ten Years old are more wise, and orderly than some of more than twenty.

6. I am very glad when I can get a good Usher, which sometimes I have had a Considerable Time. Then I only teach Learning, and Discipline I leave to him. And I wish I could always so speed. I should not endure those pains I sometimes do.

7. No Schollars live more pleasant than mine do. I have often said it, and can prove it.

8. That not one Sickly Lad ever came to me but he grew Healthy. Of which I have now one great Instance.

9. Never a Vile Boy whom none could Tame or make bad only at a Common Rate, but hath been sober. Another such Instance is now with me, As great as ever was known.

10. No Dunce, who could do nothing in many Years ever stay'd here, but Learned Considerably. One as much like a Natural as was possible for one to be, that was none, in a few Months made and talk true Latin often according to Rule. A Blind Person from his Infancy, That the Reverend Mr. *Maudit* takes care of, and commonly Examins every Saterday in the afternoon, since *July* last, hath Learned, as *Lillys Grammar*, *Cato*, *Fables*, *Ovid de Tristibus*. So a Great way in *Ovid Metamorphosis*, *Erasmus*, (*Formula Loquendi almost* Memoriter, *Nomenclatura*,

Clatura, ſo) and other Books. Hath conſtrued many Scores of Chapters in *Latin* in the Old and New Teſtament. Hath made not only good Epiſtles, but Theams above 2 Months. Talk true *Latin* Commonly all day. And Occaſionally Learned the Kings of *England*, with Remarkable Paſſages in their Reigns. The Twelve *Cæſars* out of *Leigh*. Saterday Nights and Sabbath Day Nights. All Clarks, lives in Quarto, and many Divinity Books. —— Much more have ſome Learned in the Time, and he had, if not blind. Theſe things are not done in a Corner, *Come and ſee*. May I ſay to all Sober Men I know. Not to others, that on a deſign ſhall deny what they confeſs here.

Alas! Had I given this Poor un-imployed Mercenary *Jack* ſo much Money to write againſt them, as they gave him to write againſt me, he had ſoon done it: He cares for no Cauſe, but for Money, but I muſt Learn that Rule. *Pitty the Poor*. I ſtopt a Severe Letter he wrote to Dr. *Ker* for what he did to a Young Man, and Juſtified the Doctor: As for other Stories ſhewn up and down in the *Lampoon*, which I have not yet ſeen I confeſs.

1. I have anſwered *W. C. his Trepidantium Malleus Intrepidamur Malleatus*, and *B. C.* the Quaker to their Confuſion, and the Satisfaction of all Men, and this Accuſer too. Let him ſay what he will, I care not to be told of *Intervals* from *Fits* from them that have none from theirs Roaring when he ran to hear. (Oh)! Men condemned to dye, was it in that Terrible Fit he feared his Turn would be the next Seſſions?

He Rambles like this Brother Mr. *Minge Make Water*, (did he ſo when Dipt as well as others.) In the Title he Names only my *News Years Gift* Occaſional Paſſages there. This is to Satisfie the Wiſe Bapts that ſhall ſay. *This is no Anſwer to the Epiſtle to* Mr. *Keath.* —— In the Epiſtle he mentions, The Three Particulars in my Epiſtle. *That John declares he Plunged no one, &c.* This is to Satisfy the Mob that ſhall ſay why is not that Epiſtle Anſwer'd. Was ever ſuch a Vile Trick done till Mr. *Make Water* wrote.

2. This *Judas* had a hand in *Socks and Buskins* againſt Mr. *Aſſop*, where he is call'd *Lunatick*, *Madman*, *Graceleſs Perſon*, as well as I.

3. For my Religion, I have pleaded Old Proteſtaniſms againſt Innovators. The Criſpians ſaid I had written well againſt the Baxterians. they ſaid, I had written well againſt the Criſpians and the Anabaptiſt ſaid I had done well againſt both. And they both now ſay, I have written unanſwerably againſt the Anabaptiſts. And the few good Old Proteſtants in *London*, ſay I have done well againſt them all.

Ob. But have I not done what I blamed M. *Jacob* for ſaying againſt the Bapts. No, nor ne ver thought what he ſaid. See my *Apology*. It is not convenient now to Name.

I dare Challenge any Man to tell what Baptiſt ever wrote ſo favorably of the Bapts, as I in that Epiſtle to Mr. *Keath*, Tho I confeſs I am ſorry none of them talk with half that Indignation

nation againſt their Briſtol Reformer and Siſter Roe, as againſt me for my Neceſſary mentioning it:

For my part, I ſpeak it Soberly I do believe. The Three Dippers lately diſcovered, and many more have done, ſomtimes what the reforming Briſtoll Rogue did, and I will give this reaſon. The other Siſters were ſilent, and made no Confeſſion, till Mrs. *Roe* told all. Now had ſhe been ſilent too, the thing had continued as a ſecret—— I challenge any Bapt in that City to deny the ſtory.

And becauſe the learned Bapts in this City, appear not in Print knowing they cannot anſwer my *Epiſtle* and therefore imply a *Minge.* and a Tull. I am ſorry I am forced to Challenge them an to open Diſputation, about the Three propoſitions in that *Epiſtle*, That *John* the *Baptiſt declares he plunged No Man &c.* And alſo about my Three propoſitions in this Book, but if they will deny the Second, I will not ſwear to it, For I grew weary of Fools or Knaves. *Minge* cannot hide his folly and ignorance.

Projicit ampullas & ſeſquipedalia verba.

Hor. de Arte Poet.

One

One would think every word in *Mat.* 3. 11. were against plunging.

J. John that opened the way for the Gospel; and its plain simple Administration, could he bring in a Yoke worse then Circumcision? Must this be taken away that signifies mortification of what all are inclin'd to, for a thing that tends to, and too often ends in Uncleanness?

Indeed —— Indeed *John* if thou didst plunge, I cannot well understand thy Words, nor *Luke* the best *Grecian* neither.

Baptize —— Not Bapt or Plunge; for after much consideration, I now declare its my Opinion, that *Baptizo* never signifies to Plunge in all the New Testament.

You —— What plunge the tender Sex? What those that had Pains in the Teeth, *&c.*

With Water---Not *in* it; for some might say: *Minge, Minge*; and if St. *Francis* whipt the Devil till he made him roar for *pissing in the holy Pot*, as the Papists Fable; what do they deserve who thus do in the Water of Baptism? Shew your selves Men, O ye Transgressors, (Dippers) say it if you dare, that God works such a Wonder to stop the Fountains of Nature in you all in your Dippings But if you say, this is but an Argument *a posteriori*, not *a priori*. I Answer jocularly: I believe you find some of you in the Water, it is from both. Thus have you like the Woman in the time of King *Solomon* took away a living Child, and put a dead one in its Place, taken away true Baptism, and put in Plunging, not as in a clean Place indeed but

but ſometimes as in a Jakes, where they are dipt in Waters of more ſorts than one. Away filthy Beaſts.

1. What good News would there be for Phyſitians and Apothecarys, ſhould plunging prevail, which Heaven forbid? Come away Mr. Doctor. One is grown deafiſh,—Come Mr Apotheccary, Another is a Barking, as if he would bring up his Heart—Come my Wife, my Daughter, ſhe will die by this Cold, as others have done. How is it ſo many Bapts look pale, more than others.

I was told before I ſaw the *Lampoon* (which I ſaw not till all afore written was done) that there was *Tulls* Hint of *Sodomy*, which he had privately hinted alſo, what will they invent next. Several things I ſhould ſay and do about ſome other matters, are ſuch miſtakes, My Friends, are angry with me, that I reply'd and expect a promiſe, I ſhall not do it again. This being, ſay they, a Trick to divert you from your Invinceable Arguments againſt Plunging, for ſuch, (Mr. *Fuller*, Mr. *Woodhouſe*, Mr. *Shower*, Mr. *Keith* and others ſay they are) I cloſe all.

O God, if ever I abuſed my Body with Mankind, this way hinted; or ever once did any thing that had a tendency thereunto; (or ever abuſed my Body with any Womankind either) Let this Sin be as the unpardonable Sin, never to be forgiven in this World, nor in the World to come, Amen, Amen.

Theſe Men, as Fame ſays, have ſometimes confeſt they could not charge me with bad Morals, but only with imprudence, A high Commendation from ſuch Infamous Perſons.

7 JU66

FINIS.